

*Essays*

*R. H. Nassau*

*1849-1851.*

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[Essays and poems]

Robert Hamill Nassau

Original Essays.

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by

B. H. Nassau. 1852.

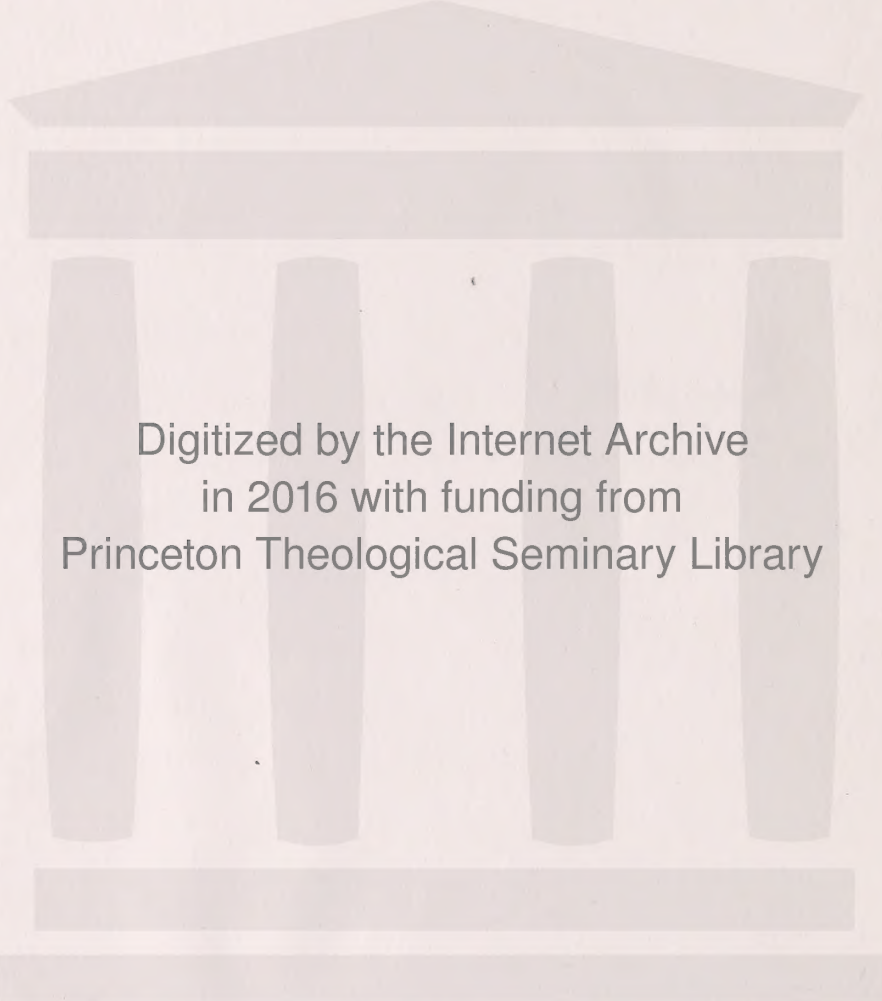


## The clean records of the 1910s

It was customary in those days for  
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## The Seven Wonders of the World

It was customary in ancient times for conquerors and other great men to build monuments to perpetuate their memory; and often these monuments were of the richest, and most costly materials and were built so strongly that many of them have remained to the present day, and though the name of the builder has long since ceased to be known, though the person for whom it was built has been forgotten, still they remain unscathed by the hand of Time.

Passing over some lesser things, we come to the Seven wonders of the world, so called because they were seven of the most wonderful <sup>works</sup> ~~things~~ then on the earth. I am not going to talk of the seven but only of a few.

The Pyramids are perhaps the most wonderful, there are two of them, one when measured was 400, and the other 600 feet along the sides. It is not known by whom, when, or for what purpose, they were built. Many writers have delivered their opinion. One thinks they were built for sepulchres, from the Sarcophagi and Mummies, that have been found in

2  
them, but nothing certain can be fixed upon.

The entrance to one of them was found after digging through the sand of the Desert, that had been blowing on its base for centuries, and the chambers within, were explored. The Temple of Diana was another wonder it was ~~the~~ situated at Ephesus; it was built in the year 541 B.C. and occupied 220 years in building, and then as if for a funny reward for their labor, a certain person set it on fire not long after it was completed. It was however rebuilt; but it has since crumbled away.

The Mausoleum was accounted another wonder. It was so called from Mausolus, who being dead, his wife Artemisia not wishing that his body should be committed to the earth raised a funeral pile and after his body was consumed, pounded his bones to a powder and swallowed them, his ashes were put into an urn and she built a splendid monument over it, <sup>but</sup> neither is <sup>it</sup> pointed out to travellers, nor his bones revered. The Labyrinth at Crete deserves a few words. It was built by Dædalus the Athenian by order of Minos the King of the island, but instead of rewarding him by



a proper present, Daedalus had to flee the island, and being unable to take passage <sup>in a ship</sup>, had recourse to some waxy wings, with which he and his son Icarus flew over the seas. Icarus unfortunately flying too near the sun his wings were melted and he fell into the sea.

In this Labyrinth was the fabled Minotaur who laid Athens under a yearly tribute of 7 youths and 7 virgins, who, if they could not find their way out of the Labyrinth, were to be torn to pieces. Theseus, being one of the seven, finding his way out, killed the monster.

The Sphinx was another wonder, it is now hardly to be seen, from the sand which has collected around. It is the head of a woman supposed to be on the body of a Lion, it must have been an immense object when the sand was not around it, for when its head only was visible, it measured 30 feet, or upwards, from the ground, to the top of its head.

And now having glanced at these wonders, I hope you will not think it wonderful if I stop.

November. 19<sup>th</sup> 1849

# Livy

Livy is a fitting person about whom we should, for a few  
~~few~~ moments, talk; because whilst reading his works  
 we should know a little about him. He was a Roman  
 historian, and is supposed to have been a native of Padua.  
 He came to Rome during the reign of Augustus, he  
 was encouraged by several persons of rank, and by  
 the Emperor himself; he became known by different  
 writings, but especially by his Roman history; no  
 work of the kind was ever more applauded as it was.  
 But little is known of his early life. And his fame  
 was so far spread, that a certain man traveled over  
 Spain, Gaul, and Italy to see the person who had  
 written such books.

His history is well known, and has always held a high  
 rank among the classics, though he himself seems  
 to have doubted whether it would succeed, for in his  
 preface he says, "I do not know whether there will be a  
 reward of my labor". But in another clause, after  
 having doubted whether there would be any reward, of  
 he says "I, on the other hand, will also seek this reward  
 of my labours, that I may turn me from the sight of



the evils which our age sees through so many years".  
 From what we can gather from the little we have read of  
 his work, we would call him a pleasant, clear, and  
 intelligible writer (with the exception of here and there  
 a line or two).

Livy's Roman history contained 140 books, but the book  
 that we read in has only 32, the rest being lost.  
 It began with the foundation of Rome, and continued  
 to the death of Drusus in Germany. His works were  
 divided 14 parts each consisting of 10 books. The first  
 part contains the history of 460 years; the second  
 part is lost; the third includes the history of the second  
 Punic war, or a period of 18 years. In the fourth part  
 he treats of the wars with Macedonia which continued  
 23 years. The first five books of the fifth part have  
 been obtained by Antiquarian researches; the rest  
 are lost. Livy died at Padua in the 67<sup>th</sup> year of  
 his age and according to some, Rome on that same  
 day, was deprived of another of its bright ornaments  
 by the death of Ovid.

December 14<sup>th</sup>. 1849.

## January -

January is the first month of the year, but the second winter one, although it is neither the first nor the last in which winter shows itself, that is, in snow, for often there is snow on the ground in November, and in April small piles of it may be seen.

This month, according to the old Roman standard would be the eleventh as may be inferred from the ~~names~~ <sup>names</sup> of some of the other months, as October, November, December, which are derived from the Latin numerals Octo, novem Decem, Romulus counting from March.

This month is generally one of the coldest ones, but so far this year it has been comparatively mild, and last Saturday the weather was quite spring-like, but we hope most sincerely that the hopes of those, who are addicted to sledding and sleighing, may not be frustrated. The name January is derived from the heathen god Janus, who was represented in statuary with two faces looking in opposite directions, and the persons who named the month spoke of it as looking back upon the Old, and forward to the New Year. The name may also be derived from the

Latin word, janua, which was an image of the god Janus and was set over the gateways, or, was the gate itself, because poetically speaking, it ~~was~~ shut back the Old, or opened to the arrival of the New Year.

This is a very pretty thought, and I have seen pictures like the following;— a gate and spirits opening, and closing it; an old grey-haired man departing as a light youth trips gaily in.

The happy times of "New Year" open this month, and by reason of the festivities that attend it and also Christmas, many persons injure themselves so much in various ways, that it makes it dubious, whether they will live to see another.

This course really seems to be the opposite of what they intend it, for if they really were thankful for another year, the right way would be to conduct so that they might live through it and many more, and not be seemingly killing themselves.

January. 14<sup>th</sup>. 1850



## The affairs of Europe.

Although this subject is a joint from which many slices have been cut, and although every journal has had its say about "the events that have been transpiring in Europe," still perhaps there are enough materials left to form a composition. Glancing at the affairs of Europe it is wonderful to perceive what changes have taken place in a few years; things have happened, which, a few years ago, no one would have thought of; Kings have fled into exile; the events of a few days have thrown down the thrones, that tyrants had been building for years, long long years, upon the necks of a broken and down-trodden people.

The people seemed determined to be no longer under the power of despots, and as the contests were so long and bloody, one would think that the victory would certainly have been on the side of the populace; but of the cause of its not being so, I shall speak farther on. Despots can not hold themselves in their thrones without the veil of Ignorance is drawn over the minds of their subjects. Where knowledge and freedom of the Press are; there can no despot be: For this reason the



Roman Catholic Church withholds the Bible from its deluded believers; and tyrants deny the liberty of the Press to their subjects, for fear that books and papers, which they would call seditious, might be published.

But it is not possible that men can be forever held in subjection by the chains of Ignorance and Despotism, and though there have been such reverses to the course of Liberty, still I cannot but believe that some Star of Hope will yet loom up over the horizon of Despair which now envelopes the inhabitants of Europe, to enlighten the benighted seekers of Freedom.

Lately a small ray has shot upon the Europeans, and since they can breathe a little better, and speak a little <sup>more</sup> freely, what they choose, without fear of having their heads struck off (# although it is far from what it should be) they can see the difference between Liberty and Despotism. But let us take a few examples from "the events that have been transpiring in Europe".

We will take France for it took the lead in raising the standard of Freedom. We are all acquainted with the history of the days in the year 1793, when the streets ran blood, when the people endeavored to obtain their liberty;

but, turning into the wrong path they plunged as deeply into Kingdom as they had done before; and lately trying another chance, we fear they have not done much better. The two causes, of which I spoke above, of the reverses lately attendant upon the efforts of the Hungarians and Italians are these.

In the case of the former the dereliction of one of their leaders, in whom they confided much, was the great means of their efforts proving futile; for the people, already disheartened, gave up all hope, as soon as their leaders became traitors.

There were many other causes, especially the overwhelming numbers of the enemy, and also, in many cases when the leaders and those who helped had an eye to their own interest, and did not go into the matter with their whole heart.

The flight of the Pope from Rome seemed an auspicious omen to the Romans, but ~~the~~ by the aid of the French, who came to them under the pretence of helping them against the Austrians, their hopes seem to be crushed, and from present appearances, the Pope

will soon be firmly established on his throne.

In conclusion we would say, that we think that if some of the superfluous words of sympathy which have been expended upon the poor Hungarians and Italians, had been a thrust in the pocket for a certain kind of round things, or a helping hand in the ~~shape~~ <sup>scabbard</sup> of a sword it would have been much better.

January. 25<sup>th</sup>. 1850.



## The Indians.

As I am one who has a great deal of sympathy for this noble and deeply-injured race; I have chosen them as a subject for the present dissertation. The Indians, who 100 years ago spread themselves from the Atlantic to the Pacific, and from the frozen lakes and ice-bound shores of the North, to the warm and sunny clime of Florida, are now fleeing, like the timid deer they pursue, before the cruel and grasping hand of the white men; and their numbers are reduced to a few tribes, the largest rarely consisting of more than a few thousands. It is not a little thing to look at, <sup>and</sup> walk over the hills and mountains over which they once roamed free and unrestrained, and to think of the wrongs which they have suffered, no! it is rather a saddening thought and it would seem as if some judgment of Heaven would yet fall upon this nation for their gross injustices to the poor Indians.

But some one might say; did not the barbarous Indians commit dreadful murders upon the defenseless women and children of the white settlers? to this I would ~~say~~ in return ask; did not the white men



first come and wrest the land from the Indians? And it was by repeated insults and injustices, that they were maddened to such desperation.

And I can bring another argument to the above questioner; if you call the Indians barbarous, is not that a palliation of their crimes? If they were in a barbarous and uncivilized state, and the white men enlightened, is not the greater crime on the side of the latter. I will not justify every act of the Indians, but in the majority of cases, the white men were the aggressors. To prove that the Indians are not so faithless as most persons would have them to be, I would have you look at the treaty which Penn had with them. Now Pennsylvania was bought, not ruthlessly snatched from the Indians, as were many of our sister states.

Now, since the Indians had their land torn from them, could it be expected that they, whom you call barbarous, would <sup>not</sup> take some revenge, and that of a dreadful kind? I do not mean to shield them from the imputation of barbarity in some cases, but who would expect that such an impetuous,

and fiery race, could reflect upon the injustice with which they had been treated, could see their lands torn from them, and themselves driven farther toward the setting sun; without desiring to have revenge.

Inc calculable injury has been done to the tribes in the West, by the traders who go among them for the purpose of obtaining furs. This I will exemplify by relating an account of a bargain between an Indian and a trader, which I lately read. The trader comes up to the Indian with a bottle of rum, and <sup>offers</sup> it to him, the latter declines, but after the trader has pressed him several times, he takes a draught.

The trader offers it again, and by this time, "the fire-water" having got into his brain, he eagerly takes it and gets completely drunk. The trader is then ready to operate upon him.

After plying him now and then with the bottle, the Indian sells all his furs at a great sacrifice, and after having sold even his garments, lies on the ground in a state of nudity, until he overcomes the effects of the rum. When he awakes he swears at the white man for taking his clothes. Some few persons

have begun of late to take interest in the Indian, but I think it a funny time to begin, when they have dwindled to so small a number, and that by those very persons instrumentality, and it will soon be too late for even that pity, "for ere long, the last Indian will chaunt a solemn dirge upon the shores of the Pacific over the buried millions of his race, and oblivion will efface their remembrance from the record of nations."

February 8<sup>th</sup>, and June 12<sup>th</sup>, 1850.



## The Advantages of the Study of Mathematics

Mathematics is defined by Prof Goomis, in his Algebra, to be the science of quantity, this, however, a certain author says is incorrect, for says he "it is not quantities themselves which are the subject of mathematical investigation, ~~the~~ but the ratios that such quantities bear to each other." Mathematics treats of the comparison and relation of magnitudes. Geometry treats of the magnitudes and extension of figures, Astronomy, of the distance and position of the stars, and Mechanics of the power and force of machines.

"Mathematics", says Dr Barthe, "effectually, increases, not vainly deludes, nor vexatiously torments studious minds" (we have some doubts as to this last proposition "with obscure subtleties; but plainly demonstrates every thing within their reach; draws certain conclusions, instructs by profitable rules, and unfolds pleasant questions" (doubtful, "We will now <sup>proceed</sup> to the hunting up - which is no easy task - of the advantages: the ~~#~~ two main ones which I can think of, are, the general knowledge to be gained by the study, and, the



discipline (alias troubling) of the mind; - as to the latter, we think there <sup>are</sup> enough waves in this life to discipline and trouble us without splashing up more with our oars.

It is generally supposed that the Greeks got their knowledge of the science from the magi of Egypt. Astronomy especially, is very ancient, for in Greece an eclipse of the sun was predicted by Thales 610 years B.C.. Pythagoras, a pupil of Thales, flourished 590 years B.C. and made great improvement in arithmetic, geometry, and astronomy he is said to have invented the multiplication table, or arbacus Pythagoricus, he also suggested the idea of placing the sun in the centre, and making the planets revolve around it (this throws Galileo in the back ground) and in geometry he discovered the 47<sup>th</sup> proposition of Euclid's first book. Through all the ages of the world, from Plato and Euclid to Newton, there have been many men who by their discoveries in the mathematical science made their names illustrious.

First advantage; - the general knowledge to be gained by the study of the mathematics. Studying mathematics under the branch of astronomy we gain a knowledge of the

heavenly bodies, and the astronomer pointing his telescope to different parts of the sky, sees through it countless numbers of worlds, suns and moons, all revolving in their respective orbits, till lost in contemplation, he wakes to the consciousness that he is an occupant of a clod of earth, of leaving which, for the bright worlds to which he had soared on the wings of fancy, there is little hope.

Studying mathematics under the name of mechanics, we become acquainted with the laws of the 6 mechanical powers, the lever, the wedge, the pulley, the inclined plane, and the wheel and ~~axle~~ axle, and screw.

The second advantage is, the training of the mind.

The hard questions in Mathematics by requiring us to think, "impart to our minds vigor and strength, inure us to a constant diligence in study, fortify us against scepticism, and subject us to the government of right reason."

February, 22<sup>d</sup>. 1850;

### The governing principle.

Every one has a governing principle through his ~~whole~~ <sup>whole</sup> life, by which all his actions are ruled and directed, and it is this that guides him in all the busy and stirring scenes of this changing <sup>and fleeting</sup> world. With different projects, and in different circumstances, each one ~~it~~ launches his frail bark on life's stormy billow. Some, thinking only of the joys of the present, and heedless of the warning voice of the experience of others, embark with no compass, no provision, and no chart, and ~~scare~~ <sup>scare</sup> are out of land-sight, when they are engulfed in the roaring whirlpool. Others, more careful have their lamps of watchfulness trimmed and burning, to guide them over their stormy path.

The governing principle of the Soldier is Ambition. Thoughtless of the life he is taking away, of the misery he is causing, of the hearts he is breaking, with every bullet which he sends on its message of death, he marches on over heaps of dead and dying, to obtain ~~that~~ the laurel wreath of victory and fame; and after a hard fought battle, if he obtains the much desired good, too often, it is found to be a gory phantom, which breathes upon



its victim its infected breath; and while he lies upon its bed of roses, it places under his pillow a serpent, which shall strike its envenomed fangs deep into his veins.

Persons in the various pursuits of life, have different motives to actuate them. Some, from feelings of pity toward their fellow-creatures, devote themselves to the alleviation of the sufferings of the human race; others, from mere feelings of selfishness, go on the motto; let every body mind his business, and take care of himself; and can look on scenes of human woe and misery without feelings of compassion.

The majority of cases are of this latter class whose constant aim is to increase themselves in worldly goods, in the pursuit of which they will go to the greatest lengths, even murder, to obtain money. The Doctor in pursuit of his calling will dose his patient with medicine, which he knows will not kill him nor make him well, but balance between the two, so that the man will lie longer in his bed, and the Doctor pocket a larger fee. I do not mean that the shoe shall fit on every M.D. but give it as an instance of meanness which is sometimes met with. The Merchant, in selling his goods, will palm them off on some person, on whom he thinks he

can operate and come out of the bargain with gain to himself, and when the person goes home and begins to make up the garment, its worthless character is, too late, found out. I put down the heading of this composition, as "The governing principle". but I fear I have been wandering off from it; of that, however, you have had occasion to judge. - if I have been, I shall endeavor to keep on it now.

As I said above, different persons have different principles. A great many of a person's actions are governed by the principles which he is taught in infancy, - "just as the twig is bent, so will the tree incline."

If the footsteps of a child, in youth are led in the paths of virtue and wisdom, that child, almost invariably, will be guided in all its dealings, by motives of kindness and good will toward its fellow-creatures.

In youth even in plays, it will act fairly, scorn to do meanly or cheat, and will be beloved by all its playmates. If a young man, and in college, having arrived at the end of his course

when the last sad parting hour has come, there will be unfeigned tears shed by his sorrowing companions.

And when the last sands in his glass have rolled out into the abyss of eternity, and the messenger Death knocks at his door, and when mourning friends weep around him, not as for one in whose eternal salvation they have no hope, but on account of the loss of one so dear, he can go, with the assurance of having fought a good fight, and having finished his race, to obtain his crown of glory.

March. 9<sup>th</sup>. 1850.



The superiority of the religion of the Bible over that of the Greeks & Romans.

In order, that we may see the difference between the two religions, and thus, the superiority of the one over the other, it will be necessary to look at their different tenets, and see the effects which they respectively produce upon the minds and actions of their followers. Although the Greeks and Romans did not differ materially in their religions, still I shall take them separately.

First, the religion of the Greeks : Greece was settled by colonies from different countries; as, a colony brought from Phoenicia by Cadmus; another from Asia by Pelops, who gave his name to Peloponnesus. These settlers brought the religion of the country from whence they came, and consequently the belief of the tribes would differ a little.

We can see how blindly even these early settlers trusted in their Gods, from the story about Cadmus, when he first entered Greece, asking of the Oracle of Apollo concerning his lost sister Europa, I say we thus see that Greece was founded in folly. On the subject of Oracles, it is most wonderful that men would allow

themselves to be so greatly deceived, when they might know that the supposed ~~exposed~~ voice of the God was produced by the priests hidden somewhere about the temple, - but their eyes were blinded in the mists of Superstition. I do not think that the Greeks were so addicted to the many petty little ceremonies pertaining to the worship of the Gods, and they did not go to such lengths of folly. - at least they were more chaste in their worship. The principal gods of the Greeks were, Jupiter the King of Heaven and Earth, his wife and sister Juno, Neptune, Pluto, Mars, Venus, Bacchus, and Minerva: - her worship was more extensive among the Greeks than the Romans. There is a very good reason for this - for Athens was named after her.

I shall now proceed to the religion of the Romans.

The founder of Rome was Romulus, who was descended from the Trojans, who fled from Troy, when it was destroyed by the Greeks. Therefore, the religion of the Greeks must have quite far when that of the Romans began.

The first accounts we have of Romulus are, the attempt at his destruction by his uncle, his rescue, his murder of his brother, and his founding of a city. Not much was done by Romulus toward the advancement; - for what could he

do in a horde of men composed of thieves and robbers? and, besides, his mind was more set on war. Numa, a successor of Romulus, gave to the Romans a more settled form of religion, he also was their best King:— but what must we think of their worst, & when their best was a worshipper of such foolish gods, and feigned himself to be married to one of them. The gods of the Romans, that is, the principal ones, were the same as those of the Greeks. It may be well to glance at the lives and actions of a few of them.

We can see the folly of the worshippers of Jupiter, calling on him for help, from his <sup>helplessness</sup> own, in his infancy, when his mother, to save him from being devoured by his father, gave stones to her husband to swallow, instead of her children, and hid them in a cave. Jupiter's early wickedness can be seen by his wounding and confining in Tartarus his Father; and also by the crimes of which he was guilty all through his life. A person, at the present time would be severely punished for any one of Jupiter's adulteries; and if an immortal God is guilty of such crimes what must we expect of mortal men, and the religion which they follow?



Juno was wife and sister of Jupiter, and the women of ancient times took her as their pattern, what then could be expected but licentiousness and immorality?

There will not be occasion to speak of a Bloody Mars, "a prostituted Venus", or a drunken Bacchus. I shall now pass to the third and last, the religion of the Bible. It must be obvious to all, that a religion emanating from an eternal and unchangeable God is superior to one formed by mortal and fallible men, because men would ascribe to their gods such actions as they themselves could commit, and their religion would be, consequently wicked.

I shall compare the heathen god Jupiter, and the God of the Bible, and thus see the superiority of the latter. — Jupiter in ~~the~~ his youth was helpless as any human creature, and was indebted to a goat for his preservation; — Christ in his youth was found disputing with the sages of Palestine, "and they were confounded with his doctrine". Jupiter, in his journey through the earth, was guilty of murder and adultery. Christ, on the contrary

came, not to kill, but to heal, and instead of increasing the number of the victims of Death, he saved some from its power; and to one accused of adultery, he gave the advice to go and sin no more.

Jupiter's Kingdom was once in imminent peril from an invasion of the Giants, Christ was omnipotent and could destroy thousands by a word of his power. Hence, if Christ is so infinitely superior to the heathen Gods, his religion must be superior.

May. 9<sup>th</sup>. 1850. -

# Patriotism

Patriotism is that genuine love which one bears to his country, and which prompts him to bear great privations and undergo great danger in its cause. Patriotism, that is, the true, genuine, material, is very rare, and it is often confounded with a certain reckless daring, which, with the expectation of gain and glory, in the majority of cases incites men to engage in the battles of their country.

Such were most of the persons who engaged in the Mexican war. For, being attracted by the military equipments, as generally they had not much occupation, and putting off from their ~~deeds~~<sup>thoughts</sup> "the shrieks and groans, the rage and hatred, the wounds and curses of the battle field and the storm and sack", they went for money and for name.

Buonaparte has been called a patriot, but I do not think he was, for if so, he would not have involved his countrymen in such dreadful wars, or brought his country so low. It was not from feelings of love to his country that he went to war, for a patriot would



"seek to be at peace with the whole world, and cherish amicable relations with the rest of mankind". But Buonaparte, instead of seeking peace sought war, and carried it into other countries.

If the definition, which they gave above, of Patriotism is a true one it instantly destroys Buonaparte's being a patriot, for his wars were of no good to his country, but, on the contrary, they were of immense injury, and thus he was a traitor.

The conduct of the brave men who fought our Revolutionary battles is just the opposite to that of Napoleon. They, being oppressed by the British government, after expostulations and petitions had been of no avail, had no other resource, but that of arms, to defend themselves. And when in the heat of battle, when the storm of iron and leaden hail was pouring around them, they did not think of their own lives but their relations and the welfare of their country.

I just now spoke of "the conduct of the brave men", but the women were brave too. They certainly were patriots, for, what pecuniary gain could they expect? Instead of gaining anything, they lost by the sacrifices they made.

They gained no glory like that for which men fight, but their memory will ever be cherished in the hearts of their countrymen and women.

hence they suffered loss from pure disinterestedness. The Hungarians were patriots, for when they went to war it was with the full knowledge that they had nothing to gain but Liberty, and to lose everything else in the shape of money.

As I said above, true patriotism is very rare, and this being the case, when instances of it do occur, I think they ought to be rewarded; not because the person did more than he ought to do (for it is every man's duty to defend his country) but to show the estimation in which he is held by his countrymen.

May 25<sup>th</sup> 1850.

## The Murderer.

The first murder that was committed was that of Abel by his brother Cain. Two motives generally induce to the commission of murder, viz, revenge, and gain. The person who murders for revenge will kill his victim at any time, day or night, so that he accomplishes his purpose, — the death of his adversary. The one who kills for gain generally chooses the night, when his victim is slumbering, and there is no human eye to watch. Then he starts forth upon his nefarious errand, with the instruments of destruction in his hands; and unless he is a person far gone in wickedness, his limbs quake at every breeze that sighs by him, <sup>as if</sup> seeing to warn him against the perpetration of his nefarious infamous design.

But the love of gold urges him onward; he arrives at the house of his victim; the fatal blow is struck, and the man passes from the easy, dreamy sleep of this life, to "the sleep of death that knows



no waking". And then the murderer goes forth a wanderer upon the earth, ever fearful of Justice and the gallows. And even Sleep "tired Nature's sweet restorer" is fled from his eyes, for he is afraid of saying some thing in his sleep by which he may be found out. The moment the fatal blow is struck, his breast, which was before the seat of comparative happiness, is now agitated by terror and remorse.

He can no longer walk free and unrestrained, but he imagines that every person is looking and pointing at him as a murderer. Rendered timorous by the darkness, he shuns the light; afraid of solitude, he flees society. If he hides himself in the recesses of the forest he quakes with fear at the moaning blasts, for to his excited imagination they are the death-groans of his victim, and the sound of every rustling leaf is the echo of a Spirit's tread. But rather than bear such misery, men will often deliver themselves up to Justice. A guilty conscience pursues its victim wherever he

goes, and his wicked friends, who incited him to the deed, now shun him for fear of being accounted accomplices. But the day of retribution at last arrives and the deed which was perpetrated in darkness is now exposed to the sight of all men, and the trembling murderer is confined in a low and dismal dungeon awaiting his trial before the avengers of offended Justice, thence to be carried to the gallows, and there to be launched into eternity, into the presence of an Offended God.

But the Murderer causes misery not only to himself but also to his own relations and those of his victim. His disgrace is entailed upon his children and those who once associated with them, now shun them.

We do not say that this is proper, for the children cannot help it, but most persons think it a disgrace to be seen with a Murderer's child. He also brings misery upon the family of his victims by

depriving them of a father and an husband  
And after all if he does obtain the  
money of his murdered victim, he does not  
enjoy it, for it <sup>is</sup> a source of continual trouble  
and fear, and his sin will find him out.

June 26<sup>th</sup>. 1850.



## Julius Caesar.

It is profitable to look at the lives and actions of men who have made their names celebrated by their deeds (whether good or bad) since, by imitating their virtues we may gain the reward which they gained, and by shunning their vices may escape the end to which they came.

We have selected Julius Caesar for the subject of the present essay. One of our reasons for so doing is, that this is his birth-day. Julius Caesar was born on July 10<sup>th</sup> in the year 100 before Christ. The name of his father was Caius Caesar, the name of his mother Aurelia, the daughter of Aurelius Cotta. According to some he was descended from Iulius Iulus the son of Aeneas. When he was 15 years old his father died, and the next year he was made a priest of Jupiter. He was early distinguished for his ambition, and love of learning. He went to Greece to get his education. Among other things, he studied eloquence for which he was noted after he came back. Sylla endeavored

to assassinate him, but he escaped by changing his lodgings every few days, and occasionally by bribing the officers sent to kill him. - Sylla was reconciled to him some time after. He was raised, step by step, from low offices to high ones, by his own ambition and the influence of his friends (of whom he had many) until he was appointed over Spain.

There he distinguished himself by his valor and prudence. After he returned to Rome he was created Consul, and was set over Gaul for 5 years; at the expiration of which, by the influence of his friends, his term was lengthened to 5 more. While there he checked the incursions of the Germans, and enlarged the Roman empire, by invading Britain. Hitherto he had done nothing amiss, but now the ambition of Caesar brought on a civil war. Caesar's petitions were rejected by the Senate, and Pompey was instrumental in passing a decree depriving him of his rank. Antony, who was <sup>tribune</sup> opposed the measure, and fled to Caesar's camp with the news. This brought matters to a crisis,

and Caesar, on pretence of revenging the insult offered to the Tribune, crossed the Rubicon (the boundary of his province) "and Rome was free no more".

He continued his victorious march through Italy for 60 days and entered Rome.

When he had collected a sufficient army, he met Pompey in battle on the plains of Pharsalia, where Pompey was defeated, and fled into Egypt, where he was assassinated. Caesar then assumed the office of Dictator.

But his successes against the neighbouring nations, and his military glory made a great many enemies for him, among whom were almost all the Senate, and even his dear friend Brutus. At last a conspiracy was formed, by which he was slain one morning as he was going to the Senate house. Thus died one of the greatest warriors the world ever contained. In 800 contests he came off victorious. He was skilful in arranging the order of battle, cool in the greatest dangers, and quick in his military movements as may be inferred from the laconic message



which he once sent to the Senate, in these words "Veni, vidi, vici". Although we may speak of Caesar as a great warrior, we cannot turn to any part of his life and actions, for a trait which will counterbalance his many faults; we cannot turn to his moral character, for he was guilty of the <sup>grosser</sup> sensualities, and when we say the most of him that he was a great warrior, it is one of his faults that he was the cause of the death of 3,000,000 men.

Hence, as I said above, by looking at the life of Caesar, and the misery which he caused not only to himself but also to others, we may shun his errors, and the end to which he came.

July. 10<sup>th</sup> 1850.

# California.

California is situated on the extreme western portion of North America. Before the State of Texas was cut off, its limits were between 33, & 44 North latitude, and 107 and 124 longitude west from Washington. Of late it has been a great attraction to almost all the nations of the earth, on account of its gold, - the affairs connected with which will constitute the subject of the present essay.

California was a province of Mexico, but by the late war, was obtained from the Mexicans.

It is a matter of wonder, that although it was known for several hundred years, gold was not found in it, until it came into hands of the Americans. About two years ago a person, in digging a mill race, found particles of gold in the sand. This induced him to extend his search for more, and he found larger quantities. The story of his success was soon noised abroad, and other persons, in the search, found that, all over the country were these gold mines. As soon as the news reached the United

States, crowds of people flocked together from all quarters of our country to go the gold regions. Men came from Europe, South America, even China, who, with those <sup>already</sup> in California, all went after gold, and thus commerce being neglected, and no provisions being brought into the country, the prices of all kinds of food became very high, and the people were almost in a famishing state. The people in these States, taking advantage of this, sent provisions, demanding large prices, which they got. The ships in which some gold hunters went out were, many of them, in a condition not at all fit for sailing, being old and leaky; and no doubt many have ~~the~~ sunk, for some that went out have not been heard of. Some persons joined themselves into companies, and went straight across the country, through the Western plains.

At starting they would have a wagon filled with food and other things, but such was their haste, that, to shorten the time of passage, they would throw away different articles, so that by the time they got to California, they would have, perhaps, nothing, except



the clothes on their backs. There they find that gold is not so easy to be got, but that they must dig in a hot sun, and then, sometimes, not get enough to pay for their meals, which are but coarse.

Sometimes this bad food, with exposure to hot sun by day and cold winds by night brings on sickness, and as there is no physician to attend to the <sup>sick</sup> man, and the rest of the diggers are too much engaged in the search for gold to take care of him, he has not much chance of getting well; or if he does, it is with a broken constitution.

The accounts that have been sent home, of the dangers from the Indians, hunger, thirst and sickness, have not yet lessened the crowd which is pressing on to the gold regions. We might wonder that more murders are not committed, but that is guarded against by the unusually stringent ~~tax~~ laws; for if a man is found stealing, he is immediately brought before a judge and jury, the witnesses tell their story in as few words as possible, and without any farther delay he is hung. The Government of California has been in rather

an unsettled state, the population being a mass of persons thrown together from all parts of the world. The people not being under the laws of any country, were compelled to elect magistrates, for the time being, ~~and~~ and to refer all ~~kinds~~ trials to them. They asked some time ago to be admitted as one of the United States, but Congress has not yet granted their request.

California if admitted, would be a most valuable acquisition, on account of the gold which it contains. Its soil is good, capable of producing as well as any State in the Union; its climate also is pleasant. If it be not admitted it is not impossible that it may form a government of its own. So we think that Congress had better not quarrel about the "marriage articles", or the match may be broken off, which would be a great loss to 'Uncle Sam'.

July 24<sup>th</sup> 1850.

# Mexico.

Mexico is situated in the most southwestern part of North America. It was discovered in 1519, by Hernando Cortes, who, before that time, had discovered and conquered Peru. At first he paid a visit to the Mexican Emperor, and was shown all over the palace. The design of Cortes in this was to see the strength of the fortifications and what spoil was to be obtained, if he succeeded in taking the place. While he was making some arrangements with the King Montezuma, he placed a guard of soldiers over him; for the purpose (as he said) of preventing the enemies of the Spaniards giving their injurious counsel. But Cortes really meant to take the King captive. He soon broke through the guise of friendship and shewed himself in the true light, as an enemy. He enlisted in his service the Tlascalans, old enemies of the Aztecs, and soon commenced active hostile operations.

From the influence of the climate and their customs, the Mexicans were rather an effeminate people, but when aroused in defense of their country, Cortes found them a harder enemy to deal with, than he had



supposed. But the naked and almost defenceless savages could do nothing against their steel-clad enemies. After subduing several towns, Cortes came to the city of Mexico. This he took, massacred its inhabitants, and cruelly put to death the King.

About 35 years ago, Mexico became a republic, although, on not so sure a basis as our own; for the people, instead of quietly voting, often have gone to arms for the different-candidates.

In the year 1846, Mexico was involved in a war with the United States, the various events of which, we are all so well acquainted with, that it would be needless for me to recount them, but which ended in Mexico's being conquered.

Mexico abounds in gold mines, and the gaining of it principally excited the Spaniards to the invasion of the country. The inhabitants, though in the midst of gold, are generally poor. The climate of Mexico is warm all the year round, and in the summer it is very hot; and different diseases, such as fevers, are very prevalent. The early inhabitants, thinking it

beneath the dignity of descendants of a great nation,  
to labour, fed and clothed themselves almost on the  
spontaneous productions of the Earth.

The soil is rich and mellow, and the country abounds  
in all the animals belonging to a tropical region.  
Its rivers are wild and beautiful, made so by the  
dense foliage of the trees, which overhang them, and  
by the valleys and mountain-gorges through which  
they flow.

August 7<sup>th</sup> 1850..

## Volcanoes.

After the deluge, the appearance of the earth was changed to an immense degree. Where a mountain had been, before the flood, there might be a valley, and a valley might be filled up with a mountain. The face of the earth is, even at the present day, undergoing a change; here we see a mountain upheaved from the surface of the sea, or earth, and there another sinks into the earth.

We can account for these phenomena, only by the supposition that the earth is not exactly solid, but hollow in some places; and that the part on which we live is only the crust, by the caving in of which, different portions of the earth appear and others appear. In ancient-times, the volcanoes were in more active operation than at present;—this appears from the number of extinct ones, which are scattered over all parts of the world, and ~~also~~ from the rocks of volcanic formation, which, it is certain, have not been made within a recent period. We may consider the interior of the earth as an immense furnace, filled with masses of liquid stone,—the mountains



as chimnies, - and their craters as openings, from which the lava issues. And as flames from chimnies of houses sometimes cause ~~a~~ conflagrations, so this melted stone rushes down the sides of the volcano, and spreads over the land, for miles around causing great destruction of life and property.

The accompaniments of these eruptions are, large stones which are thrown to a great distance, clouds of dust, thunder, and quakings of the earth. Most volcanic mountains are situated near the sea; and this being the case we think the waters would have the effect of extinguishing the fires. Water is, by some, supposed to be an agent in all volcanic eruptions.

There are Volcanos from which mud issues, and often water with fish is ~~of~~ ejected from their craters; this proves that there is communication between these mountains and the water. Volcanos, for the most part, seem to be placed in warm countries, as, Italy & Mexico, but there some also in cold countries, for instance, Iceland, where the eruptions do immense damage, the lava having been known to



## Anger.

Anger is that feeling of aversion, which is often entertained by one person towards another, on account of something which has been said of, or done to, him, and which he thinks may have a hurtful bearing upon himself. But this feeling is often entertained upon a wrong suspicion, and persons are thereby placed in a hostile position toward one another, - all which might be obviated if the parties would examine their wrongs (whether supposed or real) and thus learn the truth of the matter.

Anger is the root of much of the evil that exists in the world, by the quarrels which it causes. As in Scotland, where the feuds between the petty chieftains have been proverbial, and a quarrel of two chiefs has brought on a war between large sections of country. In the height of passion a person often strikes, not with the intention of producing death, but in the blindness of his fury the blow falls, and the fatal deed is done. As an exemplification of this we may take the case of Prof Webster. According to his own confession, he



was, naturally, high-Tempered, and not having checked it in his youth, in a moment of passion he struck to death a fellow creature, and has lately expiated his crime on the gallows.

Anger, when long cherished, increases in violence, but it is the wisest part to keep down our resentment and forget an injury, and thus keep to the Golden Rule. Anger differs from Hatred in this, that hatred is a much more bitter feeling, more apt to come to worse consequences, and implies a longer duration of time than anger, - though this is not always implied.

As a cloud sometimes obscures the sun, but then the light bursts forth again, so the little misunderstandings among friends, are sometimes of but temporary existence. But a small cloud sometimes spreads itself over the whole sky, so a little anger may grow up to something worse. Thus, <sup>as</sup> in the majority of cases, a spark of anger causes a great flame, we ~~don't~~ resist its beginnings

When a person is really injured, if the injurer will not give satisfaction, the best plan is to treat him kindly. But if by conversation or otherwise the quarrel is ~~increased~~ increased; it is best to have the less to do with ~~him~~ <sup>our injurer</sup>. When the injury is supposed, a little reflection will bring any ~~man~~ <sup>one</sup> to the conclusion, that it is best to be at peace with all men, and a wise person will endeavor to be so.

September 4<sup>th</sup>, 1850.

The foregoing were composed during the Freshman year, in La-Fayette College, Easton, Pa.

From College I descended to School, and composed the following, at Lawrenceville, N. J. These Debates are not copied in the same order in which they were originally composed.

N.B. I was 1<sup>st</sup> assistant to my Leader, Sherman Potts, of Trenton. In casting lots with his opposing Leader, if he lost, he had, of course, to accept the "other side" of the question, even if he did not approve of it. And all of his company had to follow with him. So, in these Debates, I sometimes did not really believe the side I was advocating. R. H. N. 1915.



## Debate.

Which deserve the greater sympathy, — the American Indians or African slaves?

## Negative.

The negative side of this question bears upon its face the impress of right, and we cannot see how any person could come to any <sup>other</sup> conclusion, than that it is right. But as there are some who take a side opposite to us, we will lift up our feeble efforts in the cause of humanity and justice.

Our first reason why the Slave deserves greater sympathy than the Indian, is, the negro is torn from his country to serve in hopeless and perpetual bondage.

Picture to yourselves the negro in his humble cot, amid the groves of his dear native Africa, his wife and children gathered around him, in happy contentment. The sultriness of the day has passed, and the shades of evening are drawing on. His children are, perhaps, sportively gamboling at his feet, like the sheep which he has been tending all day.

While he admires their playfulness, perhaps he passes

a few hours in relating a tale of their his ancestors, or in singing a song of their martial prowess, - and then he and his family fall asleep, little thinking, that before to-morrow's dawn, they would be without a husband and father, and he a captive.

Again, 'tis the dead of night, and there is naught to break the silence, except the occasional roar of the lion, or the sighing of the breeze, as if in sorrow for his fate.

The before happy family is aroused from its slumbers by the shrieks of some family suddenly seized by the hand of the destroyer oppressor. The poor negro, now fully aroused to a sense of his danger, seeks safety in flight. But his efforts are vain, for, pursued by the light of the burning dwellings, he is overtaken and made captive; and from that hour commences a series of sufferings, at the thought of which the heart sickens. But who has done this? Who has changed the happy scene at which we were just now looking? Who has deprived a wife of a husband, children of a father, and placed him in a captivity worse than death? We, we, who boast of so much freedom

and here we stand this day, doubting whether the negro, whom we have deprived of freedom, and every thing else is more to be pitied than the Indian, who is dispossessed of a comparatively few acres of land, in a fair war.

The above picture is what is happening to thousands of negroes every year. The sufferings of the poor creature during their stay on the ships, (where they often kill themselves out of despair) are but a tithe of what they suffer while on land; and that one who dies is accounted happy. After their arrival in this country, they must be exposed, like beasts, to public sale, and then be led away by their new masters, to the scene of their future labour and suffering. From early morning, through the sultry day, and late in the evening, the tired slave must work; if he stops one moment he is urged on by the lash. If he faints the only restorative is the lash. When his weary work is done, and his miserable meal eaten, he casts himself upon his scanty bed of straw, and if sleep does not come, to his eyes, it oft is mingled with such dreams of his former happiness,



That the sad reality, to which he wakes in the morning, renders his task still harder. The Slave, dark as to his mind, as when in Africa, thinks of the eternity as a time when he will not have to work, and blesses the day when he is laid on his death-bed.

Every sighing breeze that comes to us from the South seems to bear upon its wings the groans of the African Slave writhing under the torture of his cruel task-masters.

And yet all this loss of freedom, friends and happiness and life is counted less than the loss of a small portion of this great continent.

Our second point, is. — while the Indian is only retires before the white man with his life and liberty, the negro is kept in slavery worse than death. This might be included in our first point, but as we take a slightly different view of the subject, we thought we would put it under a second head.

When our 'pilgrim fathers' first landed, in the dead of winter, on the ice-bound coast of New England, they asked to live peaceably, and as brothers with the Indians. This, for a short time they were able to

do; but the ever-suspecting Indian would not permit this peace to be continued, <sup>and</sup> as the first-blood was shed by the savages, the settlers were compelled to defend themselves. Our persecuted fathers, who came to this country to find peace, and liberty to worship God, were in continual fear of the ambush by day, and the assaults by night. Often they were aroused from their slumbers by the dreadful warwhoop of the Indians already at the door, rendering escape almost impossible, and those who were not slain, would be taken into captivity, or in their flight sink down, overcome with fatigue.

Our opponents cannot point out one instance in which a war was commenced by the settlers, but they were driven to it by the murders committed by the Indians; for who would stand by and see his wife and children massacred? One of our opponents even, would not, and yet, because the settlers took up arms in self-defence, conquered, and as conquerors possessed the land, the Indians must be so commiserated. The massacre at Schemestog

is an instance of the cruelty of the Indians. The inhabitants of that then unhappy village, lured by the feigned friendship of the Indians, had ceased from their customary watchfulness, and tired with the labors of the day had retired to rest, and a thought of the savages had not entered their dreams, but—heark!

"What is that sound which now harrows their ears? it is the yell of the merciless Indian. Prayers and entreaties were vain, and the tomahawk that was dyed with the blood of a father, would sink into the head of a mother or dash out the brains of a child.

And these barbarities were committed by the Indians whom you are pitying. But perhaps you will say that these murders were committed, because the Indians wished to prevent the white men from settling in this country. But I answer that America was large enough for both white men and Indians; our forefathers wished to live peaceably with them, and bought most of the land, and what they did not buy they gained in the lawful wars to which they were driven. And yet you pity these murderers more than the innocent whites, who "forced from home and all its



"pleasures", are brought to this country to be treated worse than beasts, and labor for us. No pleasure is allowed them, and the least complaint, or any little gatherings where their hardships might happen to be discussed is visited with severe punishment.

Slavery is the greatest curse of this country, and we who boast of so much freedom should be the last to tolerate it. If this country should ever fall into ruin, let it be written as a warning to future nations "Beware of Slavery".

We shall lightly touch on a third point, viz, - the negro has never injured us, while the Indians have been committing murders on white men, ever since their settlement in this country. We have already spoken of the barbarities of the Indians, and you all are, no doubt well acquainted with their history; and we would not speak of their cruelty again if it were not to shew that we have injured the Negro more than the Indian, and consequently that the former is more to be pitied than the latter. And simply this; the Indian has been murdering us, and we possess his land; the Negro has never hurt us, and we

deprive him of his liberty. Let our opponents think of this. We suppose they will come with deplorable accounts of the poor Indians, but while you look at their dark side, look also at the darker side of the Slaves.

With sincere ~~off~~ hopes that our efforts will not have been in vain, — we have done.

November 1850

# Debate -

In which Season are the beauties of Nature more to be admired, Spring or Summer?

Affirmative.

Believing, that the Ignorance of Childhood, and the Miss of that ignorance is preferable to the sorrows of age, I shall open by comparing the influences of Spring and Summer upon Nature, and the beautis resulting therefrom. This may seem to be forced, but my reason for it is, that in the following discussion I shall consider Spring as the childhood of the year.

After the rigors of Winter, when the ice is broken up and melted in the streams, the trees put forth the tender bud, and the brook babbles along the banks now beginning to be dotted with flowers. Then Spring has come and these are its beauties. We do not deny that Summer has beauties; - no one on our side will say deny it, but what in Spring may be a pleasure, in Summer may be an evil. For instance, we all are pleased with the genial beams of the Sun warming into life and action the animate and inanimate creation; but these same beams, in Summer, are a



source of the greatest complaints, from their subtyness, withering the tender flower, which it brought forth in the Spring, and unnerving the labouring man for his work. In Spring, when the trees have put on their dress, and the air is filled with the song of birds, and the perfume of flowers, - then we may enjoy these beauties.

You may say that the birds sing, the brook babbles, the trees have leaves, and the flowers bloom, in Summer as in Spring, but it is also true that the <sup>above</sup> beauties do not arrive to as full perfection, or if they do, we cannot enjoy them (on account of their familiarity) as much in Summer as in Spring. To be able to admire the beauties of the seasons, we must walk abroad on the earth, and let our eyes and ears be greeted by its beauties. And when far from the din and bustle of the city, all the finer parts of our nature are pleased and elevated, by the fair sounds and sights which we see and hear. We might do well to look largely into the influence of the beauties of Nature upon us, and other animals and things, thus affording <sup>us</sup> an admirable opportunity

for discerning their respective merits. We will first look at the influence of spring. Let us look at a day in Spring. The sun has risen warmly, cheering all Nature with his bright beams. The little waves of the purpling rivulet dance merrily along, the wild flower blusters in its beauty and is rendered sweeter from its very scarceness, the small shrub, the great oak, and the ground are all covered with their dresses of bright green.

But then in Summer the bright green of the trees is changed to a darker and less pleasing hue, the grass and waving grain, which we admired in Spring, are withered under the mower's scythe.

The flower has become more common, and consequently less pleasing, much of its beauty has departed, and its fragile stem is withered by the fierce rays of the sun. Thus, what we rejoiced at in the ~~Summer~~ Spring is destroyed, and we do not think any pleasure of Summer can be found equal to fill up the loss. The influence of Summer upon the beasts, is, we think, not very pleasing. The sun's rays strike fiercely on them, and they are glad to

avail themselves of the hospitable shade of the wood. They thirst, come to the rivulet which we so lately admired, and lo, it is dry. The voice of the bird is hushed, and the man who has to work for his daily bread is often stricken to death beneath the burning sun.

But the opinion of Man, the immortal part of creation concerning the beauties of Nature, formed under the respective influences of Spring and Summer, should have more influence in the scale.

The mild air, and beautiful sights and sounds of Spring are surely more pleasing, and consequently, more to be admired, than the sultry air of Summer, which does not permit us to enjoy what beauties Summer may possess, or instead of the thankful feeling for the pleasures of Spring, there arises a complaining feeling, on account of the heat. Referring to our commencement, where we spoke of considering Spring as the childhood of the year, we would say that we do not think there are many who do not think with pleasure on their early childhood, its pleasures



and the bliss of its ignorance. And there are many, who though they are willing to have the knowledge of more advanced age, would, if they could, go back to the pleasures of childhood. And thus Spring (childhood) being more pleasing than Winter (old-age), any advance that is made to the last mentioned season, such as Summer, would be less pleasing, (and so less to be admired).

Fully convinced that Spring is more to be admired than Summer, and hoping you will come to the same conclusion, - we have done,

Winter of 1850-51.

### Debate.-

Is it better to go home on Christmas or stay at School and study?-. Negative.

The negative side of this question is the best, whether considered as meaning the one day Christmas, or the whole week, - but as it is taken as meaning the one day, we shall proceed to its consideration.

Speaking of a Vacation of one day, we would say that many, who live for off, must necessarily stay longer than one day, and with them it must mean longer than one day.

We admit that it is a fine thing to go home, and no doubt if we had our way, we would do it, but what we would like to do is not always best, and in this case, laying aside all our natural desire for enjoyment, we must candidly consider, whether it is really best. By going home at Christmas, a person would lose in the studies of his class, which those who do not go home are still pursuing, and on his return to school is unfitted by his absence for the quiet pursuance of his studies. We have a session of but 5 months, and a week every hour in the

day, and so a desire for relaxation from study cannot be the reason for going home, as we have sufficient here, neither is the desire to see those at home the only reason, for the thought of feasting all the time is uppermost in the thoughts of many, and as we can write to our parents, I think we could wait for 5 months. Here then we have the reason for wishing to go home, the gratification of the selfish desire of gormandising! We now have the reason for your going home, and I shall endeavor to give you a reason for staying at school.

As I mentioned above, by going home we lose in our studies. While we are away from school, the different classes to which we belonged are pursuing their studies, and when we return again we are behind hand, and when we fall in ranks again, we do not understand it so well, not having learned the foregoing part. Also if we have gone home only for Christmas, we return to school excited with our enjoyment, and unhappy that we were not permitted to stay the whole week until New Year. This is another reason why we should stay at school, and I think it



must be evident to each one, that every discontinuance from study is injurious.

This we see exemplified every day, at recess.

As soon as the bell rings, down go the books, up go the hats, and as the joyful words "first, second, third division" are uttered, a tremendous rush is made to the door, and when the bell rings again, we come in puffing and blowing like the cars we hear every day. Now often, some one is engaged with a very difficult sum in Algebra, or a hard sentence in Greek, and he wishes to get through it. But it is next to impossible to study to any advantage in the noise which the rest of the boys are making, and he goes out. Then he cannot stand still while others are running about, so he joins in it, and when he comes in, all the ideas which he had of that sum or sentence, have vanished, and he has to begin again. If then a recess of a few minutes be attended with such deleterious effects, how much more injurious will be a vacation of a week, or even of one day.

Winter of 1850-51.

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## Debate.

Which is more useful to mankind the Farmer, or Mechanic? - Affirmative.

The affirmative side of this question seems to be in the right, and we will try to shew that it is so. I shall necessarily be short, but I hope to the point. Which then is of more use to the community the Farmer, or Mechanic? Some may consider this question as if it was, - which can we do without, easiest, the farmer or mechanic? - but we must treat it considering ~~it~~ both of them in existence. The only way to decide this question, is to look at the occupations of the two, and their results upon us,

A Farmer is one who tills the ground, as a regular occupation, for the maintenance of himself and family, and for the community at large.

He is to prepare the ground; sow the seed of, perhaps, wheat, watch over it during its tender growth, and when the harvest-time has fully arrived, he gladly cuts it down. Or with other vegetables, he must plant them, watch over and protect them from too cold a wind, or when parched with the sun, he must water them. All this you admit

is useful, but I think it is not only so, but more useful than the Mechanic's labor. The occupation of the mechanic includes the carpenter, the founder, the wheelwright &c. Now the result of these occupations upon us is that we receive all our food from the farmer - on him our life in a measure depends - and the mechanic only aids the Farmer by his machinery.

Let us suppose for a short time that there were no Farmers, what would we do? We would have nothing to eat, what could we do? Again suppose there were no Mechanics; we could live, but in the former case we could not.

The great argument of our opponents is that the Mechanic makes the instruments which the Farmer uses, this we admit, but we say that the mechanic in doing so, is only an aid - an inferior - to the Farmer; - this we think will answer that objection. They may also say that the mechanic makes railroads and steamboats but these have been useful to mankind only in the point of rapidity of locomotion. Let us again make the supposition that there were no farmers - then remember no one could till the ground else he would be a farmer.



then our opponents would prefer to ride in a steamboat than live or eat (I rather guess some of them would not dispense with the latter).

I would also briefly urge upon your consideration the argument of health. The close, pent up, atmosphere of the cotton-manufactory, and the foul air of the iron-foundry are surely not as desirable as the pure air of the country, Thus because farming produces better health, and thus is of more use than the occupations of the Mechanic - which often produce ill health - it is more to be desired.

And now if we have not convinced you that the Farmer is more useful than the Mechanic, we have at least rendered ourselves stronger in that opinion.

Winter of 1850-51

## Question.

Which exerted the greater influence in producing the results of the American Revolution, the Northern, or Southern States? — Negative.

To answer this question, we must appeal to History and consult its pages; must read of the sufferings of our ancestors, of their oppression under the British yoke, — the first dawn of Liberty which broke in upon them — their struggles for freedom — their privations during the war — how they fought, and bled, and died for the glorious independence, which they at last achieved. Then next we must define, the results of the Revolution.

Now what has been gained by that war?

Why, we might say every thing, for so it has proved to us, and to other nations which have experienced its beneficial results, as to ourselves, the grand results have been, Liberty of thought, speech, and action, and the construction of a Republic, which, I pray, may continue to exist through "the innumerable series of years and the flight of time". The results of the Revolution were beneficial also to the surrounding nations,

many of whom endeavoured, successfully, to follow our illustrious example. And although some were not successful, their fate has not deterred others from endeavoring to gain their liberty - as the events of the few past years testify. Having thus endeavoured to define the results of the war, I shall proceed to analyse more minutely the events of the war, and vindicate the claims of the land of Washington and Marion, to having exerted greater influence in the war of the Revolution, than the North.

Our opponents must not think that the North contributed more to the results of the revolution the South, because more battles were fought in the former than in the latter, several battles might <sup>be</sup> fought, and yet not be as momentous in their results, as even one, and we will try to prove that the Southern battles were really greater than the Northern. For, we may remark, <sup>that</sup> the greatness of a battle does not consist only, in the numbers engaged, or in the lives lost, or any such thing, - but in the cause of the strife - the motives that actuate the combatants, and the results of the contest. Now because Congress expended what money it had upon the North, and



because history has related principally concerning the North; you think that it has exerted the most-influence. But history has been partial, and Congress was partial too, it seemed to have entirely overlooked the South, except when it sent a few men there, or made calls on the South to assist the North, while at the same time it expected the Southerners to guard their own frontiers—and nobody did they defend them.

The army in the North was regularly organized, and though it was often in want of food and clothing, it never suffered greatly (except once—at Valley Forge), and it was well supplied with all the munitions of war.

Not so with the soldiers whom Congress expected should defend the South,—they were but miserably supplied with food, clothing, and arms. With ~~no~~ <sup>scarcely any</sup> ammunition but what they took from the enemy, they carried on a war, which, in many of its instances was greater in its results than that in the North. ~~The army in the latter was regularly organ~~

We admit that the first battle was fought in the North, ~~but~~ we do not wish to deny it, for I do not think our opponents can pick much of it that bone. The Opposition will be venturing on dangerous ground, if they bring forward their battles, for

we have the battle of Yorktown which is sufficient to overturn a host of theirs. I would like to make mention of another Southern battle, that was fought at Eutaw Springs. Large numbers of the soldiers that went into that battle were naked, nothing on them but straw tied on their hips and shoulders to keep their <sup>muscles</sup> from rubbing them. Many soldiers would be discontented, if they had not military equipments, or pay. But these soldiers fought bravely and uncomplainingly, never thinking of pay, judging Liberty to be the greatest prize, and having obtained that they returned to their homes, if any were left by the Vandal British, poor in purse, but rich and happy in the possession of liberty.

I would refer our opponents to the account of some volunteers in the North. They had food and clothing and every comfort that could be expected in war - except pay - and when the country had no money for them, they left the army. They said that they loved their general, but that they were not going to fight for nothing. But the Southern men that I just spoke of had not even food or clothing, or military stores, but they made no complaints, but

They willingly went to battle. Surely such men as these would exert a greater influence than those mercenaries I mentioned above. The influence of the South was greater also in this that it produced such men as Washington and Marion. You know that the fate of many a battle depended upon a single movement of Washington.

Most of us are acquainted with an incident that occurred at the battle of Princeton. When the American army was retreating, Washington placed himself in such a dangerous position that the army turned for very love of him. And when he could thus sway the troops, the South, in contributing such a man, exerted the highest influence.

The very northern battles, that are taken as arguments for the opposition, were gained by the skill of Washington, a Southerner. And Marion, who although he was not engaged in such open warfare as the generals of the north, yet carried on a continuous harrassing contest against the British, and by his untiring diligence, did more to sustain the war than many generals of the North.



Sumpter, another great general struck terror into  
 the hearts of the enemy on account of the rapidity  
 of his movements, and in the manner in which he  
 could gather up troops, and keep them together under  
 the most disheartening circumstances. Sumpter carried  
 on a kind of 'guerilla' warfare. He would lie under cover  
 of the dark pines of the South during the day, but at  
 night would rush forth, attack the British, seize their  
 ammunition, and before they could be wide awake, would  
 be off, and hid in his retreat.

But time fails us although we are not tired of speaking  
 of Washington and Marion.

Winter of 1850-51

## Question.

Which has the greater sway over the Human mind, the love of money, or the love of fame?

### Affirmative.

Among the many principles by which men are swayed, we notice <sup>that</sup> two <sup>are</sup> very prominent, viz. - the love of Money, and, the love of Fame. And now we are called upon to decide which of these two possesses greater sway over us. To assist us in our decision we will take examples of men in the various occupations of life, and see what are the principles which govern the majority.

For instance, a ~~wise~~ man will often abandon a good occupation and become a Sailor, because he thinks it a quicker way of obtaining money. He will undergo the dangers of the sea, be tossed about upon the deep, rise upon its lofty billows, in his frail bark, and sink into its roaring depths, climb the slippery mast, and bear all these dangers, for money, money, which drawn into its vortex many who otherwise might be great and good, and renders them its slaves. Even the Soldier, whom our Opponents will bring forward as a great argument, even he is

actuated by a desire for the acquisition of wealth. There are but very few who will ever rise to any distinction in the army, and so the object of most who go to war must be money. A soldier's pay is good, and when the army comes across a city that is to be taken, there is a chance of his taking a good deal of plunder.

I would like to know, indeed, what good Fame has done the many thousands that have fought in the battles of the past and the present. No one is acquainted even with their names;—none but the generals and the few higher officers are ever heard of.

Again, in the case of the Merchant, as there are very few castles and garrisons, a merchant's aim must be the acquisition of wealth and not fame. I am sure that there is more of wealth than fame to be obtained in palming off a bad piece of goods for a good one. Thus if we chose to extend our search, we will find in all cases, that men are more employed in the search of wealth than fame. We are not yet done with the ~~argument~~ of Soldier, the leading argument of our opponents. If they would enquire into the matter, they would find that there are more pickpockets, robbers, and murderers than



soldiers, and the former certainly <sup>more</sup> influenced, by the love of money than the love of fame:—Therefore this boasted argument of our Opponents falls to nothing.

It is the desire of every one to live, and in order to do so in this world we must labour; some in the counting-house, some must till the ground; but all must do something for their living. Now in accordance with this desire for living, men follow occupations in the pursuit of which they may make money;—and money to buy food can make us live, but fame itself cannot, hence we see as money is so intimately connected with life, it has the greater influence over us.

The Opposition may say that if a man is famous for any thing, being in an exalted station of life, he will also be rich. This has the semblance of truth, but we might mention many great men, whose names, on account of their deeds or writings, are rendered almost immortal, yet died in circumstances of great want. When they had received for their deeds what the world, considered a full recompense in money (which indeed was a very scanty sum) they were left to die neglected. And this was all the good that their fame did them.

Though they are praised now, we forget that during this life they would have preferred money to sustain life, to the empty praise that was heaped upon them.

As this question refers, I suppose not only to the present, but also to the past, we might take some cases in history. Let us take the case of the Spaniards, who accompanied Columbus in his voyages to this, then, new world. Those followers of Columbus, did not endure all their hardships for the love of fame, it was for gold. They heard that the precious metals were to be found in abundance on this continent, and they underwent the dangers of the sea, and committed the greatest crimes to obtain it.

They murdered the inoffensive Indians, and marked their path with blood and slaughter.

Now these Spaniards would not have crossed the Ocean if the fame of having performed that feat, was the only advantage they were to gain. One meaning of Fame is reputation. Now there are men who, for the sake of money would betray their friends, and

thus lose their reputation or fame. Judas betrayed his master for money, and with him it had greater influence than his own reputation, which rendered infamous.

Men, when offered money, have often betrayed cities and towns, and thus lost their reputation, when other arguments have failed; and men will spend a life time in collecting money, abandoning every other thing to their consuming passion, even reputation, and then not enjoy their money.

Winter of 1850-51.



Question.

Has the extension of our Territory, by the acquisition of California, been, or is it likely to be, beneficial to the United States?

Negative.

In this question there are three prominent heads or topics, into which it may be divided, and in which it may be discussed. viz - The acquisition of <sup>Territory</sup> ~~wealth~~ in general, - the acquisition of California, and from the discussion of these, to draw the answer to this question. In the consideration of the first topic, we can with great propriety go back to History.

As the best teacher of men is experience, so by listening to the voice of nations in ages long since gone by, we may gather an answer which, we think, will fully corroborate the negative of this question.

In all ages of the world, among the first lines in the book of History, up to the present time, we see instances, plain and open to the eye of the observer, - of the ambition of nations grasping for territory, and the power consequent upon its acquisition; and in all cases we see that

they appeared for a longer or shorter time to flourish. But he was only a superficial observer who would have thought that the territory that was gained was beneficial to it. But by that same power it fell, like a man hastening to build up a house piles brick upon brick, and timber upon timber, until the frail fabric falls by its own weight.

Well had it been for the nations of antiquity (and the United States may take warning) had they put into practice the moral of Aesop's fable of the Dog and Meat. The dog grasped at a shadow and lost a reality. And nations by grasping for territory and power, lost what had been already gained and their entire existence as a nation.

There are many prominent instances in the history of the world, of the fact of which we have just been speaking, viz. - Babylon, and the empire of which it was the capitol, and in a later age, Macedonia.

The first mentioned rose gradually, by a series of successes, to a pitch of power which astonished and overawed into subjection, the few nations which it

had not already subdued, and having gained this eminence, on a fatal night, when its princes and nobles were lost in drunkenness and sensual pleasure, that great empire fell conquered by the Persians, but only conquered by them, because it had for awhile been crumbling by an excess of power. And the conquerors, the Persians, not taking warning from the experience of their victims, fell into the same snare, and in their turn were overcome by the Macedonians.

Alexander, more foolish than the Persians, had, as he thought, in the path to immortal glory and power, but it was the same path of destruction; for within the proud walls of Babylon, in the halls of mirth which had seen two empires sink into almost oblivion, were now to witness the fall of another. The man who was styled the Great, and who had wept that there were no more worlds to conquer, was overcome by drunkenness, died a drunkard's death, and with him fell the mouldering fabric of the empire he sustained.

And the cause of this was, that he had hastened to rear an empire, which, by a superabundance of



power consequent on the great extent of territory, he was not able to bear; and it fell. On up through the ages of the world, we see many other instances of this kind; and within the last century the sudden rise of Napoleon like a falshing meteor, and his as sudden and tremendous fall is but another addition to the ~~extent~~ weight of evidence which goes to prove that the hasty acquisition of territory, and the power attendant upon it, is the ruin of any nation or empire.

Perhaps you may point to, as an evidence to the contrary, but, I can tell you that she is tottering to her very foundation, and threatens to fall soon with a tremendous crash. Her possessions in the East Indies are but a crowning weight to the trembling pile. And what are we to gather from the experience and testimony of these nations? What is it but a warning voice, which tells us not to be thirsting after extent of power and territory.

By this we think we have proved that the acquisition of territory, in general is not beneficial.

As you may perhaps say that the United States are founded on so sure a basis, that they cannot be injured by any addition to its territory, I answer, that no state, built on whatever ever foundation, is sure against the inroads of the destroying lust of Ambition, and when America thinks she stands let her take heed lest she fall. To clear you of your scepticism on this point, I will turn ~~it~~ for a short time to the consideration of the annexation of California as a second argument for the negative of this question.

Let us consider then what has been gained by the possession of California. You answer an extent of territory, and large gold mines. As to extent of territory we think we have already proved that extent of land is no gain to the nation that possesses it but in the end destruction. And as to the acquisition of the gold mines, it reminds me of the story of a man, who, to keep his feet warm, when his blanket was not long enough to cover both them and his neck, cut a part from the upper end of the blanket, and

sewed it to the lower, thereby leaving his neck cold, and virtually making his blanket shorter, - so by men going away from these settled states, highly enlightened places lose men, and more money than is ever sent back again.

But let us go back to the later history of California. That it lies on the extreme western portion of this country, we all know. It was not discovered to contain the precious metals until it came into our possession. Then the people hastened in crowds to the gold regions. Now let us appeal to facts.

When a man leaves a good profession or business, in which he is prospering, he gains nothing, for he must pay a large sum to go out to California, and when there ~~ix~~, he often obtains no gold; it is only by chance when any person finds any, and thus he must live in poverty, suffering, disease, and famine. And even a fortunate digger can scarcely save anything after he has paid for his meals, - so high is the price of provisions. If all the money that has been expended in going out to California, were compared with the amount that has been sent here from there it would soon be seen that



less was brought back than was expended in going out. At least one-third of the gold that is dug, does not come here, it goes to England and other countries of the globe. Besides, the land lies perfectly useless to us, nothing is going on in it except the extraction of gold, one-third of which, as I said above, does not come to us. Hence, California is of no use to us now, and by the time the land comes to a quiet state much of the gold will have been taken away.

When the question of the annexation of California was being discussed in Congress, it caused great dissension among the members, and also among all the inhabitants of the country, because the Southern men wished to have slaves in California, and those of the North wished the contrary.

So great was the ~~contention~~ contention between these two opinions, that, for a time, a separation of the Union was seriously spoken of, and particularly by South Carolina. This would have been the greatest calamity that could have happened to us, as it was, the country received a great shock, which it will not cease to feel for some time to come. Better would

it be to lose all the gold which California contains,  
then that one of the limbs of the Union should be  
cut off in the contention for it. Perhaps you may say  
that the gaining of California was beneficial because, if  
we were attacked by a foreign nation, it would afford  
us a safe retreat. If that is your only reason, why, it  
is not very likely that we will ever be attacked, and  
if so; our army would suffer as much as the enemy  
in the retreat to California, and even if we should  
arrive there in safety, we could ~~not~~ be attacked as  
easily there as any where else.

Winter of 1850-51.

## Question.

Is there more misery than Happiness in the world?

Affirmative.

This is a question that goes to the heart ~~with~~ of every one with an impressiveness that makes it doubly attractive. The inhabitants of this world, from the ~~the~~ fatal fall of Adam, by which they lost true happiness, have been in search of something which they called Happiness, and when they had almost reached what they considered the summit of their earthly desires, (if indeed the cupidity of man has any limit), they were doomed forever to be dashed with the bitter cup of Misery.

Following up the account along through successive ages, we find instances of men struggling to raise themselves from a miserable condition, and of others who fell from high and happy stations to low and degraded situations.

Many, in the various stations of life have found out the sad truth of the saying that "all is not gold that glitters"; for, lured on by some bright phantasm which deceitfully promised them pleasure and happiness, when its unconscious victims thought the golden bubble was within their grasp, it burst



and left them miserable and unhappy. Among the first things in every question is to define the terms in which it is expressed, and then we may proceed to the consideration of the merits of the question. In this question we must define the meaning which we must take of happiness and misery. Happiness in its original meaning has the sense of comfort, or is a state in which our desires are satisfied, and consequently, misery as placed in opposition to it would mean wretchedness or discomfort.

These, I suppose, are the meanings we are to take of the terms; and by the world we are to understand all portions of animated nature, as, I suppose, that this question refers not only to the happiness or misery of men, but also to other creatures; the inhabitants of the air, birds; of the sea, - fishes.

Now, is there more misery than Happiness in the world. To answer this, we must go to our own, and the experience of others. Every where, in every country, and among persons of every standing in society, we find that there is more misery than happiness among them, more so though in heathen countries, where true happiness does not exist.

We hold that no country that is in great heathenish

darkness can be happy, and as <sup>by</sup> for the greater portion of the countries of the globe are in the former condition, the greater part of men must be more miserable than happy. This we see to be the case in such countries as, India, China, and Africa. I shall briefly speak of each.

The benighted inhabitants of such a heathish country as China are continually miserable during this life, and <sup>also</sup> when they come to an eternity, of which, during their life time, they formed the highest opinions, but which, on their death-beds, they find to be - to them - ~~to~~ a dark, fathomless abyss, into whose depths, they with horror strain their astonished trembling eyes, and then sink into endless misery.

The people of India are oppressed, both by their spiritual and temporal masters. The custom of caste in India, is productive of great unhappiness to that ~~unhappy~~ benighted country. There is but one caste, the members of which are considered happy, and the members of the lower classes render themselves unhappy by envying the situation of the higher, and are exposed to hard treatment from them, - members of the upper classes having

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power over the lives of the lower. Any one who is so unfortunate as to be born in a low caste, is doomed to spend his life in misery and degradation, deprived of all hope of ever mending his condition. He must labour on in the same low routine of duties, till a miserable death terminates his existence. The priests hold absolute sway over their spiritual subjects.

Look at another of the customs of India. I refer to the custom of mothers casting their first-born infants into the river Ganges, as offerings to the goddess of that river.

You can picture to yourself a young Hindoo mother, who has decked her first-born with flowers as a lamb for the sacrifice, she brings it to the bank of the sacred stream, and casts it into the troubled waters, to become a prey to some devouring monster, - she hears its agonized cry for help, and stands a silent witness of its struggles, yet forbidden by her religious rite to render it any aid. That mother's heart is wrung with anguish, and her tears fall thick and fast, but her maternal love is overcome by her religion. She is perfectly miserable, and even if other children be given her they cannot fill the void caused by the loss of her darling first-born.



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Thus it is with thousands of Hindoos, and thus it is in all heathen countries, (and but a small part of the globe is enlightened). That the inhabitants are in a miserable condition.

The population of Africa is in a far worse condition than that of India. By nature more ignorant and benighted than the Hindoos, the Africans are rendered more so by their own masters, and the oppressions of foreigners - I refer to the slave trade. Now, the Africans, and especially those along the coast, must be miserable for, to their natural sorrow is added the misery of being in a continual fear and danger lest they be taken captive by the merciless traders, who for the pitiable price of a little rum, enlist into their service the chiefs of the tribes.

These chiefs will make excursions against other tribes to get prisoners, or instead of that will take their own subjects for slaves to sell to the traders. These things happen, not only along the coast, but far into the interior. Thus many thousands are every year carried into slavery. This certainly is misery, not to know, one day, whether we are to be living the next, or

if living, whether free. But we need not turn our eyes to dark heathen countries, for an answer to this question, where any candid person would own that the affirmative of this question was exemplified, England and America afford a variety of cases, sufficient also to answer it.

Let us turn to any of the large cities, either in this country, or in England, and we will see the misery and degradation that exists among the lower classes. It is a noted fact that near one third of the population of large cities is in a state of poverty.

Drunkenness, that bane of every community, in one and often both parents, has completed the destruction of many a family. The children are left to take care of themselves; they roam the streets by day, and at night lay their weary limbs on the inhospitable door-step of some rich man's house.

Thus an immense number of children in the morning of their days are brought up in the great school of iniquity. On the street, in the haunts of vice and immorality, they are learning lessons which will render them miserable and degraded throughout life.

The young creatures, thus left to themselves to mark out their path of life, are led by their natural inclination to choose that of vice. They earn their living by crime. Deeds, at the mention of which they would have shrunk before, grow less heinous in their eyes.

As they grow older, and become emboldened by being familiar to sinful acts, their crimes become greater, and they commit robberies and murder.

This is surely misery, great misery, all resulting from the neglect that is shown to children by their parents. The children of emigrants to this country, from England and other parts of Europe, are almost necessarily thrown in the broad path of vice and misery. The immigrant cannot get work immediately after his arrival here, and his funds are generally exhausted by his passage over the Atlantic, so the children are left to wander wherever they please on the street.

Very often the father becomes a drunkard, and the children having learned their first lessons of crime on the street, for the sake of a living in a moment of desperation are led to commit perhaps



a robbery, which leads on to the commission of greater crimes. Thus the young criminal goes on until the barrier is completely broken down, and when once we have launched our bark on the troubled waters of iniquity, we are certainly on our way to the broad sea of Crime and Misery.

Winter of 1850-51.

### Question.

Which has the greater sway over the Human mind, the love of Money, or the love of Fame?

### Speech on Fame.

The love of Fame is a high and noble principle implanted within us by nature which prompts us to deeds of glory and renown. To every one it holds out great inducements which lead to greater exertions, and promises to place us in posts of honor. To the poor man it promises to raise him from his comparatively low routine of daily duties; to the rich it promises still greater wealth and honor.

We all would desire to have wealth and fame both, and the person who seeks for fame, most likely will obtain it, and with it will obtain wealth its necessary accompaniment, and thus will have both desires filled. But, on the contrary, he who is governed by the desire for wealth, will gain it perhaps, only perhaps, but will lose the fame he should wish to have. In all ages we

have seen this desire for fame prominent, it has influenced the nations of the world, and people of every clime and class. It has shewn forth in the humble cot of the peasant and the proud palace of the rich, thus it has existed, does still exist and will ever continue to do so, while there is an object worthy the exertions of man or a world to be the scene of those exertions.

Not even the Christian household is free from this ambition. The prayer is a common one, "grant that these my two sons may sit, the one on thy right hand, the other on thy left, in thy Kingdom," and many an animated discussion turns on the question, "who shall be greatest in the Kingdom of Heaven?"

It is with the hope of rising, that we resort to such a variety of artifices, that so much industry is exerted - so much time given - so much substance expended. Hence it is that we choose different occupations, by the pursuit of which we hope to rise in the learned professions, the Lawyer or Physician is seeking for Fame. The former knows that it is



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important to him to gain the reputation of being a judicious counsellor, a learned and skillful advocate at the law. And then too, he knows that from the ranks of the members of the bar, are generally selected those, who must fill the offices of Government; - for such a position requires one who is acquainted with the laws of the country. And the fame of being in a high post of any nation is an honor but it is a greater one if that honor should be connected with the free republic of America.

The Doctor ~~will~~ labours in his profession with the view of rising. Reputation to him is every thing. You will say that the merchant loves money. True, he does love it, we all love it, but he loves his reputation first, as the means of acquiring treasure, and then reinvests his accumulated gains as the purchase of a greatly extended fame. To see the merchant in his counting-house, you would think him the slave of Money. But go with him as he leaves the mart of business, to receive the caresses of a beloved household, and in that happy circle, you

will see the motive for his gains. It is not ~~to~~  
 for Money but for his family ~~that~~ he toils. It is  
 to elevate them - to have them rise equal, if not  
 superior to those around them, - to contribute to  
 their comfort and happiness - to gain them a  
 reputation - a name. It is for these objects  
 that property is acquired. Strike out these  
 and how immediately would the operations of  
 the commercial world be suspended.

Men of other occupations  
 endeavor so to do business, as to acquire some  
 credit from it. The cordwainer is anxious about  
 the fit of his shoe, the tailor about the cut of his  
 garment, the architect the joiner, the mason about  
 the symmetry, beauty, and solidity of the structure  
 they may rear. And even the ordinary operative is  
 anxious to fill well his part, for thereby he gains  
 reputation, which is important to him in the  
 circle in which he may move.

And why is there so much concern about  
 character, if men are not under the influence of  
 the love of Fame? For what is character but reputation

and what is a man without character?

It is the desire of being in some way noticed, known, that influences all classes of men. The Soldier will endure the hardships, privations, and horrors of war, thoughtless of the life he is taking away, of the misery he is causing, of the hearts he is breaking with every bullet he sends on its message of death. He thus marches on over the heaps of dead and dying to obtain the laurel wreath of Victory and Fame.

Fame too is more ennobling and influential than the love of Money. It raises its devotees to a height far above that those whose grovelling desires lead them to hanker after the mere pursuit of gain. Reputation is in fact our richest earthly treasure, and a man, however poor he may be as to other riches, if he is honest and has a good reputation, is truly richer than the one who is debased by the love of money and lost to every sense of honor and duty.

Let a man be robbed of a sum of money, it may be regained, or made up by after diligence. But if



we are deprived of our reputation, we have lost a treasure which time cannot bring back to us. We would grieve more deeply at its loss, than at the loss of any money. We could no longer walk so freely, or with such a consciousness of our iniquity, as before, nor could we face our fellow men with the same free look. And in this sense of the word, surely Fame has more influence than the love of Money.

We have spoken in our remarks, neither of literary or military fame. We shall say nothing of either. We might sketch to you battle scenes, call up the course of literature, and make all ages and places to furnish their illustrations; but we forbear. It is a principle implanted too deeply in our nature, that we seek to rise, to need illustration or argument.

We see this desire for Fame exemplified in our daily intercourse with the world. The child at his books, work, or play tries to excel his companions, the youth is governed by the same

feelings, and the man in the prime of life  
desires . . . when age shall shed its snows upon  
his head, and the night of the grave shall close  
over him, ~~that~~ his deeds may shine bright in  
the annals of Fame, and like an evening star  
shed a halo of glory around his name.

March 27<sup>th</sup>, 1851.

# Debate.

Is imprisonment for life a greater punishment than hanging? — Affirmative.

The question, which is proposed for our consideration this morning, is full of interest on account of the thought which it involves, on the one hand of a fellow-creature being suddenly launched into eternity by a short but dreadful death, and on the other hand, of his placed in a situation where his life is shortened by a slow, a lingering, a terrible death.

Death in any form is terrible, and man shrinks from the commission (how much more from the suffering) of it, with instinctive dread. The midnight assault, the highwayman with his open attack, the sword, the pestilence, all have their terrors but for the greatest of Punishments stands preëminent incarceration for life, and hanging. It is our duty on the present occasion to endeavour to defend the affirmative side, and in our endeavour to fulfil this duty we feel that our greatest argument is truth. It would take a stronger pen than mine



to depict in colours sufficiently horrible. The dreadful-ness of being either hung or imprisoned for life. But to bring the matter nearer to you, let us make the supposition of a man about soon to be hung. During the interval between pronounciation of the sentence, and the execution of the wretched criminal, he is aware of the day that has been appointed for his death, and enough time is allowed for his repentance.

But during that interval his mind is fixed upon the dreadful which he has committed and the penalty which he is to pay with his life. Left to brood over the greatness of the crime which he has committed, he persuades himself that there is no mercy for him in the next world by the knowledge that there is none in this. He therefore thinks that if he has to suffer endless misery, he would prefer it should not be increased by the addition of his dreadful thoughts during the life which would somewhat lengthened if he should be imprisoned. He knows that with his death justice is to be satisfied, he feels that to live would only be misery

and desires only to be freed from his remorseful horrors. Again suppose that instead of being hung and man should be sentenced to imprisonment for life. He would certainly (as I have no doubt our opponents will say) have time for repentance. But then there is not much likelihood that a man who is guilty of Murder, and as any one might reasonably suppose, also of the crimes that lead to it, would seek repentance. If a person is so far gone as to commit murder, when thinking on the present his mind would be filled with remorse and when thinking of the future he would be overwhelmed with despair.

Life is sweet to any one as you may say, but such a life as he leads scarcely deserves the name. Death at once would be preferable. Suppose a man condemned to pass his life in prison for the murder of a fellow-being. The situation of the wretched criminal is dreadful in the extreme, for he must bear the burden of his thoughts while in his narrow cell. It may be that at first he is glad that he has escaped the punishment of hanging, but soon he

feels the loss of Liberty. The miserable prospect of spending a life time in prison, is before him. Like a caged animal he longs to be free. The cold massy walls of his dungeon, the grated window, and the hum of business without tell in words too plain to be mistaken, that he is no longer to be a participant in the active scenes of life. The sounds that occasionally reach his ear serve only to aggravate his misery. Thus his days are passed.

But his nights bring with them their terrors. If he casts his eye, as it wanders restlessly about, on his prison walls, he is terrified by the sight of his bleeding victim. The ghastly countenance the gaping wounds, and reproving voice, all rise before him with a distinctness which seems almost real.

Pale spectres glide before him, and their shrieks, and accusing condemning voices mingle with those of his victim,

"Cold clammy sweats come o'er him;  
 "Now on his couch he shrinks, and shivers as in fear  
 Then upright leaps as if he heard"



His victims dying shriek  
"And longs to cope with death".

And here I would ask; if hanging is not greater than imprisonment why is it that cases are so frequent of men committing suicide while in prison? Is it not that they prefer immediate death to an endurance of the pangs of remorse. We might remark for the benefit of the school in general, and our respected opponents in particular, that the question simply means what it says, there is no implied meaning, no supposition must be made of a chance of escape for then it would not be imprisonment for life. It either is the disgrace of being hung a great argument for the opposition, for it is as great a disgrace to be simply a Murderer, as it is to be hung.

Imprisonment for life is also a greater punishment than hanging, for if one is hung the ceremony is over and the man is soon forgotten. But if one is imprisoned, the prison reports annually place his name before the world as, Imprisoned for murder.

May. 1851.

# Debate.

Which is more useful to mankind, Commerce, or the Printing press?      Affirmative

We shall enter upon the wide field that is here opened at once to our view, by defining the terms of the question, and shall then come to the actual discussion whether or no Commerce is of more use than the Press. Now we all know that Commerce is the Trade carried on between different countries, States, or individuals in anything whatever. And we know equally that the Printing press, as its name implies, is used for nothing else than to print.

Now let us consider the uses of Commerce. By it, the productions of one country are carried to other countries, places, or persons. These products may be either food or clothing or household furniture, or they may be even the productions of the press. As we said before, the press is used for simply printing books and papers for the dissemination of knowledge. This we admit is of great use, that learning should be held out to every one, and that the minds

of men should be enlightened. So far it is very good. But here a difficulty arises, and the question is proposed, how are these books and papers to be spread abroad? Indeed can they be scattered without the intervention of Commerce? If it is not brought into play, how is the Press to be of any use! You may print as many books as you please, may fill your publication offices with them, but you cannot sell one single page, without the use of Commerce. And there your books may lie perfectly useless. Here your boasted printing press fails and is actually of no use.

The art of Printing might as well never have been discovered, if its productions are not to be sold. But in this very act of selling, Commerce comes into use. Now we all desire to live and in accordance with this desire we make use of such occupations and things as will promote life. By means of Commerce we are supplied with clothing to protect us from the blasts of heaven, and with food to sustain life. Well, we could not live without this food which commerce brings us, but we could live very easily without books or paper. Now suppose that the art of Printing had never



been discovered, that writing had never been thought of, suppose that books had never even been written, as they were before the discovery of printing; then commerce would have been the grand feature of the world. We know that then we could live very easily, for the world was once in the situation I supposed.

Then again make the contrary supposition that commerce had not been thought of and most men had gone to printing. Their books and papers would not have been of any use for the support of life and men would soon have died; besides, these books could not have been sold, for the very act of so doing would be commerce, which we supposed did not exist.

Which then is the more useful Commerce or the Printing press. The former assists to support life, the latter contributes to our mental enjoyment alone. Among the books that are printed are those of travels and voyages to other countries, and by reading them we gain a knowledge of other places. But this same use of the press could in a manner be subverted, by sailors and other travellers giving an oral account of

the countries that they visited and these descriptions could be told by the hearers to other audiences, in the same manner as the ancient oral traditions.

We would like you for a short time to turn your attention to the influence that the press exerts. It has been very beneficial to mankind, but yet the good it has done should not blind your eyes when we compare the good with the harm it has done us.

If you were to compare all the injurious books, novels &c with the good productions, we would soon find that more injury results from the reading of the former, than good from the latter.

Our minds are more easily impressed with injurious views than those that are beneficial. For instance, how many would rather spend their time in reading such books as were intended to amuse and captivate the attention, than in reading one that would tend to improve them.

Almost one half of the books that are published are of a character which, if it does not tend to subvert at once our moral principles, in time so creates a desire for light reading, that the mind can dwell

with pleasure on nothing else. And this morbid desire for fictitious works which is so common to people of all classes, is injurious in the extreme, and can almost be said to counteract the good influence of the comparatively few books ~~that~~ are published of a proper character. And if such be the case can you think ~~that~~ more good than harm results from the printing press?

When we look at the commercial side of the question, we at once see ~~that~~ nothing in ~~that~~ line is injurious to the different nations, but on the contrary much good results from a constant intercourse. Commerce serves as a tie to bind nations together, and the good feeling which it establishes often acts as a preventive to bloodshed and war which might ensue through hatred and misunderstanding. Commerce is also useful in this, ~~that~~ one nation may observe the manners of those with whom they trade, and thus may make such alterations in their own customs and institutions as may seem for the better. Nations are raised in point of civilization, and by a friendly emulation are mutually made to rise...



In ancient times that were in a comparatively barbarous state, we made to rise in the scale of civilization by the simple instrumentality of commerce. And in all ages and in the present time, we see that those which have been ranked among the first nations, became so, not so much through the means of the Printing Press, as by the instrumentality of Commerce.

June, 1851.

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